

What is Contained In Vow of Poverty

Meaning of "Nun" and Explanation of Religious Orders of Women--Why the Vow of Poverty Contradicts the Materialistic Spirit of the Age.

(Continued From Last Week.)

the human soul and the immortal destinies for which it is destined.

In this way the war on the church assumed an aspect of greater gravity than in past times, owing both to the nature and the universality of the assault. For the church is not to stop at doubting or denying the moral truth of faith, but impugns the whole body of the principles consecrated by revelation and supported by the traditions of the Christian religion, fundamental principles which constitute the supreme end of his existence, keep him within the bounds of duty, inspire him with courage and resignation, glorify him, praising him incorruptible justice and patience, and beyond the tomb, impute upon him the necessity of subordinating time to eternity, earth to heaven. And what is the result for these dictates, for these inalienable obligations, for this faith? A frightful skepticism, which freezes the heart and stifles every magnanimous aspiration of the conscience.

Unhappily these fatal doctrines have, via veritas, been passed on from the domain of ideas into the domain of life and the public order of things. Great and powerful states are constantly putting them into practice, unaware that in so doing they are leading the vast population, the public authorities, as though they were not bound to receive and to reflect in themselves all that is sacred in moral life, hold themselves absolved from all obligations, and are daily honoring God; and it only too often happens that, while vaunting their indifference to all religions, they oppose the only one established by God, and thus, without intending to be bound to produce, and has produced, a deep disturbance of the moral order, for, as even the famous sages of paganism clearly saw, religion is the basis of all laws, and the source of all justice. When the ties which bind man to God, the absolute and universal legislator and judge, are once broken, nothing is left but the mere simulacrum of a society, a society of will, in which each is independent, each, precluding as it does from eternal reason and the divine precepts, leads inevitably by a natural descent to the ultimate and complete corruption of the human race to itself. Man thus becomes incapable of rising on the wings of hope to supernal blessings will seek but an earthly food in the maximum of the enjoyments and pleasures of the senses, and will be for pleasure, his cupidity for wealth, his avidity for quick and extravagant gains, without any regard to justice, inflaming his ambition and his passion to gratify it, placing him in contempt for law and public authority, and a general licentiousness which brings with it a real de-

andence of civilization. The consequences of this unhappy disturbance? No; for the reality before us lends only too much confirmation to our deductions, and it is clear that unless the civilisation of the present has been the civil society are tottering, and the very principles of right and eternal morality are being unhinged. All parts of the social system, beginning with the family, the village, the county, the empire, the lay state, without considering either the limits or the essential scope of its powers, has laid a sacrilegious hand upon the conjugal bond by depriving it of its natural right to the life of its children, as it could the natural rights of parents in the education of their children, and in many places it has destroyed the stability of marriage by affording the means to its dissolution, the free divorce of Everybody sees the kind of fruit this has produced. There is a vast increase in the numbers of marriages based solely on ignominious passion, and on the most noble passion, and on degenerating into tragic strife or scandalous infidelity—we say nothing of the innocent offspring, neglected or perverted by the bad example and the influence administered to them by an officially lay state.

With the family is also involved the social and political order, especially owing to the narrow theories which falsify the conception of the sovereign power by falsifying its origin. For, admitting that the authority of ruling springs formally from the consent of the multitude, and not from God, the supreme principle of all power, it loses in the sight of those subjected to it its most august character and degenerates into an artificial society, based upon a purely mutable and arbitrary principle of men's will. It is not a fact that we see the effects of this already in the public laws, which too often instead of being laws, are only the representation of a political party? By this very fact the licentious appetites of the multitude are flattered, a free rein is given to popular passions, which disturb the laborious peace of citizens, and the excessive course the passions are checked by violent and sanguinary repression.

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showing weakness and pusillanimity, while others are cruelly vigorous, and are causing wholesale floggings of persons arrested.

The agitation at Moscow is so serious that the czar has relinquished his intention of spending the Russian Easter there. The ministers, including M. De Witte, the minister of finance, continue to receive letters threatening them with death.

Time breathes its mists on the vast ocean of ages, and rolls along the surface, the dark, impenetrable fog of forgetfulness.

London, April 30.—The officials of the foreign office say they do not expect definite news regarding peace much earlier than a fortnight from date. Meanwhile, they consider the prospects favorable. The question of amnesty to the Cape rebels is understood to constitute the obstacle.

The war office received dispatches from Lord Kitchener today, but he made no mention of surrenders.

Operators on the stock exchange were busy with peace rumors, but they were all very intangible. The Boer commandos were said to have surrendered. This, later, was supplemented by the New York report that General De la Rey had accepted the terms of peace. As a matter of fact, De la Rey arrived yesterday (April 29), and his commands, under General Kemp, were arranging to hold a meeting westward of that place during the present week. A dispatch from Pretoria, dated today, announces that Secretary of State Reitz of the Transvaal has had a meeting with Commandant Ryers in the Petersburg district, but that the result, if any, is not known.

An official estimate of the total cost of the South African war to March 31, 1903, places the amount at nearly

A BISHOP'S MAY DAY JUBILEE

A black and white portrait of a man in a military uniform, likely a general, with a high collar and epaulettes. The man has a serious expression and is looking slightly to the right. The uniform features a high collar with a small emblem and epaulettes on the shoulders. The background is plain.

RT. REV. JOHN LANCASTER SPALDING

The Grain of Mustard Seed

A young priest was complaining to the old pastor of the approaching failure in all his efforts to reach the plety and improve the morals of his charge. "Ah, yes! I know you have a great deal to contend with," said the elder man; "but you are not so equal to the task as you seem." The conditions are about the same I encountered here over forty years ago. I too, was on the point of despairing, when the students of the seminary appeared and gradually began took the shape in which you now see them."

"And very good shape it is, sir," replied the younger priest. "You have a model congregation of the diocese or its size. We all know that."

The good old priest folded his hands meditatively for a moment and then lifted his head from his white hairs, and looking upward, answered:

"Thank God, my labors have been singularly blessed! But tell me, with confidence

Methodists, who were very strong in the town at that time.

"For the next six months without avail. Mass was but thinly attended; the children went to the public school or district school, as it was then called, and the parents to the town or the communions on Sunday; and, like yourself, I began to grow discouraged. Soon after Christmas I organized a Sunday school, which was also poorly attended. The children of the poor children. The time for preparation for first communion drew nigh. There were six children eligible—four boys and two girls. Tuesday I gave them instruction. Among the six were two boys—great friends, bright little fellows, and very attentive to my teachings. They were the only ones, among the youngest of the group, left innocent—I could see it in their eyes.

"One day the thought suddenly took possession of me—suddenly, I say, after I had long been laboring with the thought—that I would ask the prayers

we would keep on trying to be very good, now that we have made our first communion."

"The permission was gladly given. The boys came regularly. They told their little tales, and in turn, I gave them the facts of life and religion. Inspiring incidents in the lives of the saints, which they later reported to their young companions and in their own homes. I was sure that the missionaries came to thank me or the care I was taking of her boy, and offered to take charge of the altar. The next day the other mother made a surprise appearance, and I had to rebuke her neighbor in good offices. Kindly volunteered to sweep the church once a fortnight and wash the altar linens. I gave her a small box of soap. I take their boys under my wing for special instructions, the good conduct of my little missionaries had so edified

When I reorganized the Sunday school, which had after the first communion days become a thing of the past. The children did really well, and very soon a proposition was made to introduce the sisters for the girls, endeavoring to teach the older boys in the afternoon. I had a house full of boarders with alacrity; land was given; an abandoned, but excellent house bought and moved for the accommodation of the sisters, one-half of which was devoted to school purposes. With the increase of the community increased the men and women returned to religious duties; the Confraternity of the Sacred Heart was established; every Catholic child in the parish and many Protestants came to the school. The people were generally well-to-do; the clergy were well-salaried. From the first our efforts in behalf of Catholic education prospered well.

"And then you see, father, how wonderful and admirable are the ways of God." At the very moment when, busily speaking, we are ready to give up the pursuit of the truth, suddenly a rift in the dark clouds, suddenly light appears. He has been listening to us all the time; he has been gauging our faith, measuring our hope. He knows how long our poor weak natures can endure the strain of waiting for the proper moment; the whole process is changed, and in so simple a manner—*Today I am the pastor of a truly Catholic people; I love them and am beloved by them; they are among the most respected and honorable of the human community.* And now, the truth be revealed from the earnest prayers of two little uncorrupted hearts; all from the grain of mustard seed planted by those innocent souls in the wonderful grace of their first holy com-

The young priest looked at the venerable man before him, sublimely unconscious, in his childlike humility, that his own had been the hand which had really sown the prolific grain of mustard seed, watered and increased by the piety of the two children upon whose pure souls he had once gently laid part of his burden. But it would have been cruel to disturb that humility, and the young man said:

A PRIEST INVENTOR.

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Ingenuous Contrivance.
From time to time brief mention has been made in the Catholic and secular press of an Italian priest in Denver, the Rev. Felix Mariano Lepore, who is making a reputation as an inventor of great ingenuity.

Father Lepore's inventions are all very practical. They include a hospital bed, with an ingenious rack and pinion device for raising a patient to any position; a salt and pepper shaker which gives either condiment at the will of the user; a fire escape, a curious shot-tower and a walking beam contrivance for the conservation of power which amounts almost to a perpetual motion machine, but on which, nevertheless, the United States has allowed a patent.

Father Lepore left Denver April 20 for a first visit in ten years to his home in Italy. He also expected to stop in several eastern cities and will try to sell some of his patents.

"I shall be gone three months, or even more," he said to an interviewer before his departure. "And I hope to go to Rome and to see Pope Leo once more. I saw him last on April 17, 1892, two days before I sailed for this country, and he gave me his blessing on my departure."

The priest inventor is a remarkable man in more ways than one. He is the friend and counselor of every Italian in Denver, and boasts, with reasonable pride, that there are now only three cases of poverty in his parish.

ARCHBISHOP RYAN

**Has Ever Been the Especial Friend
Indians and Negroes.**

President Roosevelt has appointed the Most. Rev. Patrick J. Ryan, D. D., archbishop of Philadelphia, Pa., to the vacancy on the board of the Indian commission, caused by the death of the

Rhodes or Andrew Carnegie as compared with Vincent de Paul, who founded the "Sisters of Charity" for the sole purpose of consecrating their lives to the rich and needy. The foundation of

the sick and needy." Their word of poverty is a word of truth, that having no money could invent—no law that that statement would enact to preserve the equilibrium that should exist in the Christian nation. It is an antidote against greed, and to it the nun, divorced from the world, becomes wedded and as a spouse of Christ must prefer poverty to riches, and love the poor, who are the representatives of Christ.

But the world, ever ready to justify its greed, and to make the poor pay by fair or foul means, will object to a vow that is contrary to all human inclinations, and will add that it is rarely carried out. Hence the contention that being unnatural, it is a superstition.

One of the strong impulses of human nature doubtless is greed or avarice. It is humanly to be possessed of natural means. Over and above the means that comes the supernatural, whose aim and end are to gain a victory over the passions, and subject them to reason. The will stands between reason and the senses, which are the seat of the passions. The reason, as a dry monitor, points out the right course to pursue. This is opposed by all the senses which incline the will, and that being the case, the heart is not able to naturally follow the dictates of the will, and reason, without supernatural aid, cannot change its course. The senses crave pleasures. To satisfy these cravings money is needed. Hence cupidity is the foundation stone of the material, and if it cannot be obtained legitimately, the temptation is to obtain it dishonestly. The intellect discerns the usual method, advises the will, already weak, to obey the senses. But the supernatural aid which strengthens the will to resist those temptations suggested by the senses. A vow to attain that end and more, though opposed to the senses, is a means to the light of reason and by supernatural aid, if only possible, but easy, and by its very nature elevates those who make it to a higher plane and enriches them with the treasure, compared with which all the goods of this earth are but mere dross.

Lazarus, a poor beggar, asked for the crumbs which fell from the rich man's table. The world worshipped Dives and despised Lazarus. The world thought of joys infinite happiness. Dives, who regarded the world alone worth living for, died and lost all happiness. A vow to resemble the former, I. e., a voluntary poverty, which the world holds the most dear cannot, in the Christian sense, be opposed to reason. To the senses, yes; but to the true Christian spirit, never. Whether rarely carried out or not, does not affect the principle. No one is perfect. This cannot be perfect. Christ, in directing the young man what he should do to be perfect, told him to sell what he possessed and give it to the poor. A vow of poverty is perfect. This evangelical counsel, and the first distinctive feature of a nun.

FELIX CULPA.
(To Be Continued.)

Protestant Bishop Whipple. This is the first recognition of Catholics in connection with the national administration of Indian affairs, although Catholics have been by far the most numerous and successful agents in Christianizing and civilizing these wards of the nation. President Roosevelt, however, is to be congratulated on making even this slight advance.

on making even the eleventh hour recognition. A Philadelphia Protestant thus expresses the general sentiment on the appointment in the appended

"Permit a Protestant to offer congratulations to the president of the United States and the citizens of the United States, irrespective of politics, creeds or colors," the appointment of Archbishop Ryan of Philadelphia to the board of Indian commission. No man ever lived in Philadelphia that was more loved and respected than the great and good Catholic bishop, Jew and Gentile, Protestant and Catholic, believer and agnostic, men of all political parties, of all colors and races, unite in praise of this good man.

"On the occasion of the President McKinley memorial meeting our Academy of Music was packed with the leading men of the class and very many of the people of the city. The speaker, several statesmen and jurists spoke with uncommon eloquence. ex-Attorney General Wayne MacVeagh among them, but it is the speech of the archbishop of Philadelphia that will longest be remembered by all who heard it on that lamentable day when our beloved president was buried.

"Not only is Archbishop Ryan the most eloquent orator I ever heard, and I have heard many such, both here and in England, but he is one of the saintliest and wisest of men in the City of

brotherly love. Ryan has long been known as an especial friend of the Indians and negroes. He was the guide and co-operator of Miss Katherine Drexel in the foundation of the Order of the Blessed Sacrament, which is devoted exclusively to educational and charitable work among the Indians and negroes.

The impression which he made on an observant colored man as the friend of these neglected races, was strikingly shown in the will of Colonel John McKee, on which the Pilot commented editorially last week. This (after commending himself to the confidence of the colored people by his disinterested attitude in the matter of the McKee millions, and his consideration for the claims of the relatives whom the will almost ignores.—Boston Pilot,